THE EXISTENCE OF Human Soul AFTER DEATH:

Proved from *Scripture, Reason and Philosophy.*

WHEREIN

Mr. *Lock*'s Notion that Understanding may be given to Matter, Mr. *Hobbs*'s Assertion that there is no such thing as an Immaterial Substance; the Book called *Man wholly Mortal*; Dr. *Coward*'s Books of *Second and further Thoughts*, which affirm that the Soul has no Existence after Death; and all other such Books and Opinions, are briefly and plainly confuted, for the Delight, Satisfaction, and everlasting Conviction of all sorts of People, that have any Thought with regard to Futurity.

The Difference of the Natures of Spirit and Matter, and that we may have as clear an Idea or Notion of one as of the other, and that the Nature of Creatures, is known by the Happiness of them.

With an APPENDIX,

Shewing that the abovementioned Principles, are the Occasions of Civil Wars, and Distractions in Government.

By BENJ. HAMPTON, *of the* Middle-Temple, *Gentleman, Author of the* Law of Actions.

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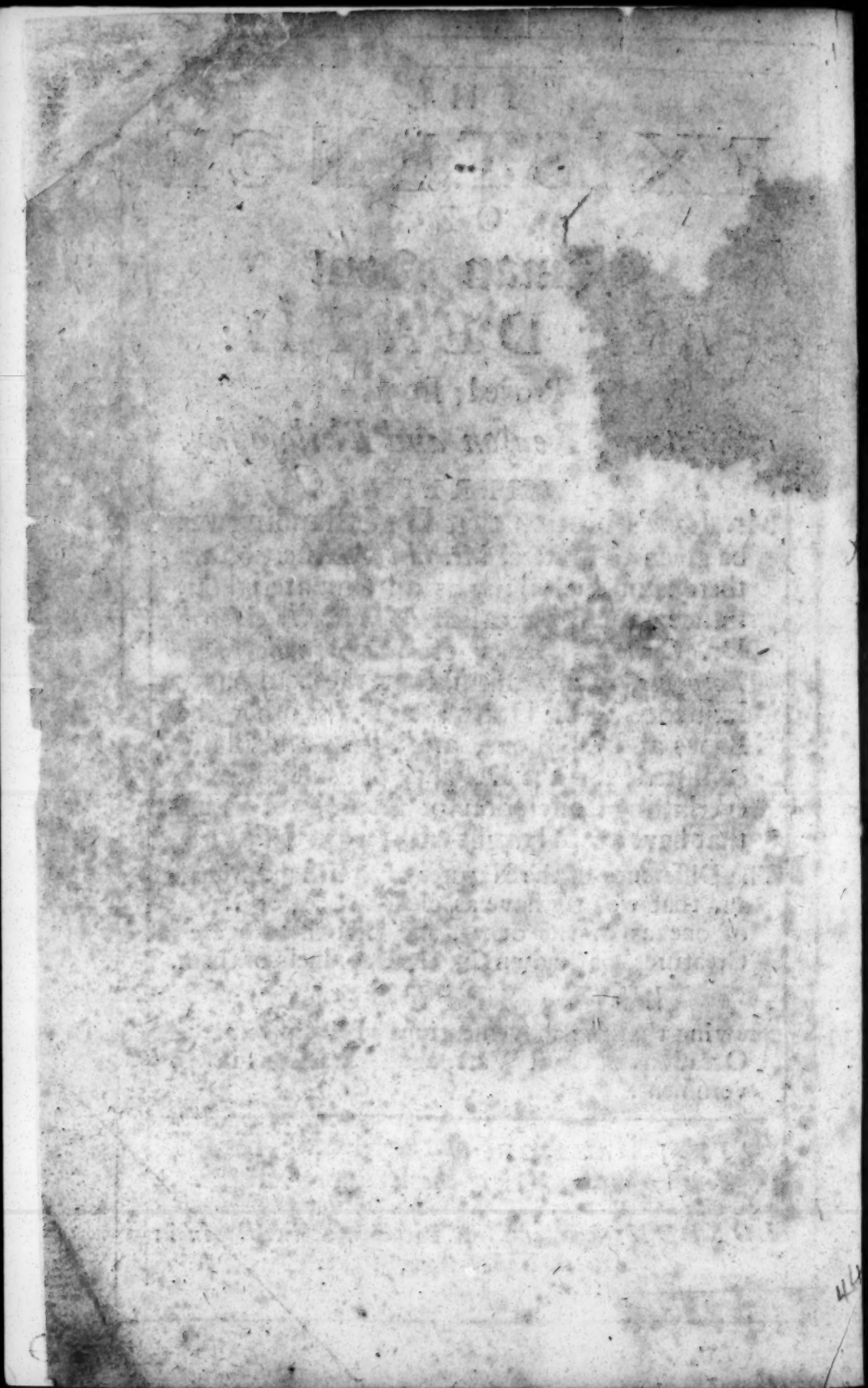

To the most Noble Prince

HENRY,

Duke of BEAUFORT,

Marquess and Earl of *Worcester*, Earl of *Glamorgan*, Baron *Herbert*, and Lord of *Chepstow*, *Ragland* and *Gower*; Lord Lieutenant of the County of *Southampton*, Lord Warden of the *New Forest*, and one of the Lords of her Majesties most honourable Privy Council, *&c.*

May it please your Grace,

YOUR *great and glorious Character, nothing derogatory from that of your Famous Ancestors, has emboldened me to dedicate this small Treatise to your Grace, as the most Noble Patron of Religion, Honour and Virtue: Two of the Books, which I hope it has confuted, are Mr.* Hobbs's Leviathan, *which asserts, that there can be no such thing as an Immaterial Substance; and Dr.* Coward's *Second Thoughts of human Soul, which*

which affirms, that the Soul has no Existence after Death, have been burnt by the Order of the Honourable House of Commons, which tho' it might brand them with an indelible Infamy, yet could not wholly suppress them; because some Men have always had a Curiosity to pry into Matters, which the Government has thought fit to Condemn, and therefore the most effectual Suppression of them must be a Confutation, and the rather, because Dr. Coward's *was worse than the* Hydra's *Heads, when one whereof was cut off, two rose up in its place. But when Dr.* Coward's *Book of Second Thoughts was burnt, no less than three appear'd in the World, that is to say, his further Thoughts, Just Scrutiny, and Grand Essay: And since, my Lord, such Doctrines have vitiated the Principles of many that were well affected to the Establish't Religion and Laws of this Kingdom, and Zealous to promote the strict Observance thereof, and the Proofs that I have brought of the noble Faculties of the Soul, are so Eminently Conspicuous in your Grace, whose Patronage of this Treatise, will be a Discouragement to all Pretenders to such false Doctrines and Principles. I humbly beg your Graces Pardon for this Intrusion, and presume to subscribe my self with all Submission and profound Veneration,*

May it please your Grace,

Your Grace's most Obedient,
and most humble Servant,

BENJ. HAMPTON.

THE EXISTENCE OF Human Soul AFTER Death, &c.

KNowing that it is a fooliſh thing to confute abſurd Opinions with too much Curioſity, I had not Anſwer'd Doctor *Coward*'s *Second Thoughts of Human Soul*, had not I been apprehenſive that his Doctrine, that the Soul hath no Exiſtence after Death, muſt prove of moſt pernicious Conſequence whereſoever it happens to gain

any Credit; for Men can never be poſſeſt with any other Notion that can be ſo great an encouragement to the Wicked, and diſcouragement to the Good, and conſequently ſo deſtructive to Civil Society, and ruinous to the World; for where there is a Belief of the Soul's Immortality, how often doth the fear of Death ſtartle and check, nay put a ſtop to the worſt of Men in their ſinful Courſes, and ſet them upon the Stool of Repentance; but diſpoſſeſs them of that Belief, and they will run full ſpeed, *Jehu* like, into all manner of Wickedneſs to the end of their Lives, without any Remorſe, and laugh at Repentance as a Doctrine for Fools; and thoſe that have been hitherto reſtrained by the fear of Death, from putting in practice their ſinful Inclinations, will turn perfect Libertines, thinking now that they have nothing to fear but Temporal Laws, and Temporal Puniſhments. But Doctor *Coward* thinks to frighten them into good Manners, by telling them that there will be a Day of Judgment, not conſidering that he might as well tell them that the Sky will fall upon their Heads, whenſoever they commit any wicked Action: They ſee ſo many Hundred Years have paſt ſince our Saviour talk-

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ed of his coming to judge the World, and that he is not as yet come, nor can they perceive any other Signs of his coming, than Men did in the first Ages of Christianity, when the Primitive Christians expected his coming every Day; besides, to assert that the Soul hath no Existence after Death, and yet that the Dead shall be rais'd to Judgment, is ridiculous in the Superlative Degree, for that which hath no Existence is Nothing, and how can Nothing be brought to Judgment, or receive any Reward or Punishment? But Doctor *Coward* tells them, that God will give their Bodies a new Life; now what he calls Life, all Mankind calls Soul but himself; however, he doth not only own that Life and Soul are the same thing, but doth likewise make it his business to prove it by Scripture: I answer then, how can one Soul be conscious of, or suffer for the Offences of another Soul? but he will have the Soul that was loaden with Sin, which has now lost its Existence, and the Soul newly created, to be one and the same Soul: But that is a Contradiction in it self, and a meer impossibility, and as absurd as the Doctrine of Transubstantiation. Where Men understand by the Words of the Scrip-

ture that at the Reſurrection the Dead ſhall be raiſed with the ſame Bodies, there is no ſuch repugnancy in it, for no Man's Body was ever annihilated, but the Duſt or Atomes of every Man's Body ſtill remain *in rerum Natura*; but when the Body is raiſed, it muſt be endued with the ſame Soul, or elſe how can the Man be brought to Judgment? and then it is of abſolute Neceſſity that the Soul ſhould have continual Exiſtence: The Body without the Soul is but an Image of Clay, and cannot be called to Judgment, no more than the Body of *Adam* could have committed Sin before God breathed into him the Breath of Life, and he became a living Soul; but the Soul, if God had thought fit, might have been brought to Judgment without the Body, the Soul being the only thing that hath Underſtanding and Will, and conſequently capacity of Sinning, or rejecting of Sin; and is conſcious of its own Actions, whether they be good or evil. Doctor *Coward* has grounded his Doctrine, that the Soul has no Exiſtence after Death, upon a Saying of Mr. *Locke*, in his *Eſſay of Human Underſtanding, viz.* That we do not know but that it is in the Power of God to diſpoſe of Matter ſo, as to endue

it with Underſtanding. I muſt confeſs, when I read that Book, wherein Mr. *Locke* Diſcourſes ſo excellently of the Nature of a Spirit, or Human Soul, telling us, That we know that our Souls are Spiritual Subſtances, becauſe we think, and that we can have as clear an Idea or Notion of a Spirit, as we can have of Matter, or a Corporeal Subſtance. I admir'd to find ſuch an odd Conceit as God's giving Underſtanding to Matter, and that a Man of his great Thought ſhould over-think himſelf ſo far, as to put himſelf in doubt, and other Men too, who have too much Thought, or too little; whether Men have any Souls at all, or only a little Underſtanding put in their Heads, diſtributed like the Goods of Fortune, whereof a few particular Men get the beſt part; but as for the generality of Mankind, there is but a very ſmall parcel that comes to their Share, and ſome Men get none at all. Tho' Mr. *Locke* is ſo fond of this Child of his Brain, that he would needs ſet it down for fear of loſing it, I ſuppoſe for no other Reaſon, but becauſe it was his own; yet this Child of his is a Monſter, for as 'tis certain that God's Power is infinite, and ſurpaſſes all Underſtanding, ſo 'tis as cer-

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tain that God is the God of Order and Nature, and it cannot be found in the Univerſe, that he ever gave the Faculty of one Being, to any other Being to whom that Faculty does not naturally belong, except it be, *pro hac vice*, upon ſome extraordinary Occaſion, to ſhew to Men his ſupernatural Power, as once he made an Aſs ſpeak; but that was a Miracle, and concerns not the Matter in hand: And it is reaſonable to ſuppoſe, that God would ſooner give the Beauty of Women to the Face of a Bear, a charming Voice to an Aſs, or the Faculty of Flying to an Ox or an Elephant, than Underſtanding, the nobleſt Faculty of a Spirit, or Human Soul, which is the Image of God himſelf, to Matter, which howſoever modified or diſpoſed, is but a Conjunction of Atomes; and it is well known that all the Atomes in the Univerſe, can't make a Sillogiſm. And whereas Mr. *Locke* was pleaſed to ſay, that we do not know but that it is in the Power of God to give Underſtanding to Matter, he might as properly have ſaid, that we do not know but that it was in God's Power to have made the Moon of a Green Cheeſe; and if he had ſaid ſo, it is very probable that Dr. *Coward* would have

have publiſh'd a Book to prove that it was ſo made, and have call'd it *His Second Thoughts of the Moon made of a green Cheeſe*; wherein he would have told us, that the disbelief of it came from the Prejudices of Education, and that the Heathens were the firſt Ignoramus's that would not give Credit to it, and that the Philoſophers were a parcel of Aſſes, and all the World no better than Fools, for following them ever ſince. And then he would have brought many Arguments from Reaſon and Philoſophy, to convince the World, that conſidering the Colour and Form, the Moon could have been made of nothing elſe, and after that, he would have endeavour'd to have prov'd it by Scripture, beginning with the firſt Chapter of *Geneſis*, in which it is ſaid, *that God made the leſſer Light to rule the Night*, which Text, according to his own Interpretation, he would affirm to be a ſufficient proof of it ſelf, that a green Cheeſe was the only thing that the Moon could have been made of; and at laſt he would give us to underſtand, that all the Univerſities and Churches in Chriſtendom, have been hitherto profoundly ignorant of the true ſenſe and meaning of the Scriptures; and that for the future they

they muſt learn it from him. And now by his endeavouring to prove that human Soul has no Exiſtence after Death, obſerve what a pretty piece of Mortality he would make of a Man, *viz.* That he was born naked and miſerable, having leſs Senſe, and leſs Ability of Body to help himſelf than a Beaſt; and ſo he muſt continue for a conſiderable time, that is to ſay, during his Infancy; and then if the Organs of his Body be not rightly diſpos'd, he muſt remain an Infant all the days of his life, and is call'd an Idiot, a Fool, or a Changeling: But if his Organs prove exactly in tune, then he has more Underſtanding than a Beaſt, becauſe he has abundantly more Wants to ſupply; and even then, there are a Thouſand Accidents that may put him quite out of his Wits; a Frown of his Miſtreſs, a Doubt in a point of Religion, his miſtake of a Poſt for an Apparition, *&c.* has depriv'd him of all Underſtanding; and then he is called a Mad-man. But if there happens to him no ſuch Misfortune, yet a little time brings him to Dotage, and then he becomes a Child again; and when he dies, he dies like a Beaſt, having nothing left of him in *rerum naturâ*, but his Carcaſe. Now, what Man in his right Underſtanding

ing can ever believe that the Scriptures indited by the Holy Ghoſt, would call ſuch a Creature as this the Image of God? or, that the Son of God would die for the Salvation of Man, who muſt die like a Beaſt, and has no Soul to be ſav'd? nay, for the Salvation of a Brute? For Dr. *Coward* tells us in plain Terms, that Man was but a Brute in his beſt State and original Creation, for that human Soul is not a ſpiritual or immatereal Subſtance, but is only a Power united to the Body, equally common to Men and Beaſts, by which they live move and have their being; and that this Power is but an Accident. And then it follows, that the Son of God died for the Salvation of an Accident; in another place he will have human Soul to be a Faculty, it is certain that human Soul has many Faculties; but I never heard before, that one Faculty can have another Faculty, much leſs many Faculties. I find that this Gentleman has a peculiar Faculty of making new Diſcoveries to the World, which no body can underſtand, nor himſelf neither; for there are no ſuch things in nature as Accidents or Faculties, that do not belong to Subſtances, and it is evident, that Underſtanding is not ſuch an Accident or Fa-

culty as can belong to a material Subſtance, but only to an immaterial or ſpiritual Subſtance, and if he can prove that human Soul is not a ſpiritual Subſtance, he proves it to be nothing, and that the Body is to receive a new thing, Nothing at the Reſurrection. Now, to ſay nothing till I come further of the Excellencies of human Soul, and its wonderful Effects, and the various Texts of Scripture, which can have no other Signification, than that human Soul is a Spiritual Immortal Subſtance; notwithſtanding Dr. *Coward's* miſinterpretation of them, which now he wholly relies upon, tho' he pretended to make good his Aſſertion, that human Soul has no Exiſtence after Death, by Reaſon and Philoſophy, as well as by Scripture; but they have both fail'd him, and there is no doubt but that the Scripture too, will never ſtand by ſuch an Interpreter: I ſhall only put here two or three Texts together concerning the Creation of Man, the firſt is in the firſt of *Geneſis*, v. 26. in theſe Words. *And God ſaid, let us make Man in our Image, after our likeneſs.* now can any Man imagin, that God that made all things, but Man by his *Fiat, as let there be light, and there was light*, would make ſuch a deliberate

Speech

Speech without any other deſign or intent, than to make a Nobler Brute than he had created before, and call it his own Image? The next Text I make uſe of, tells us the manner of Man's Creation, in the Second of *Geneſis*, v. 7. in theſe Words. *And the Lord God formed Man of the Duſt of the Ground, and breathed into his Noſtrils the breath of Life; and Man became a living Soul.* Now, can this plain Text have any other Interpretation, than that the Body of Man, before God breathed into it the Breath of Life, was no better than an Image of Clay, and, that that Breath of Life was a living Soul, and that living Soul the Image of God? which muſt be a ſpiritual Immortal Subſtance, for it is no better than downright Nonſence, to ſay, that an Accident or Faculty can be the Image of any Spirit whatſoever, and much leſs can it be the Image of an Infinite Spirit, the only Eternal God; nor can any part of matter, however diſpoſed with all its Accidents and Faculties, be the Image of an Inviſible, Spiritual, Immortal Subſtance. Beſides, the Word Soul in this Text, muſt ſignify a Spiritual Immortal Subſtance; for if it ſignify'd only Life, it would be the ſame as to ſay, that Man be-

came a living Life, and how improper that would be, I ſhall leave you to judge. The next Text I ſhall mention, is in the Firſt of *Geneſis*, v. 27. in theſe Words. *So God created Man in his own Image, in the Image of God created he him*; here is a double Affirmation that God created Man in his own Image, and now it muſt follow, that God by his breathing into an Image of Clay the Breath of Life, created a ſpiritual Subſtance, which was his own Image; for that muſt be his Image, and not the Image of Clay. Now, pray hear how Dr. *Cowards* new Doctrine ſounds, that human Soul is not a ſpiritual Subſtance, but only an Accident; that the Son of God died for the Salvation of this Accident, which after a Man is dead, has no more Exiſtence than it had before its Creation; that at the Reſurrection God will create a new Accident, which muſt be the Old Accident laden with Sin; and tho' it was naturally mortal, immortalize it to Puniſhments. I think I need not tell you that a Man's Head muſt be a little turn'd, that talks at this rate, certainly ſuch a Diſcourſe as this is below the Dignity of an old Alms-Woman, If a Man were ſuch a piece of Mortality as Doctor *Coward* makes him,

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Well might the Pſalmiſt cry out, *Lord! what is Man that thou art mindful of him, and the Son of Man that thou viſiteſt him?* Pſa. 8. but he goes on, *For thou haſt made him a little lower than the Angels, and haſt crown'd him with glory and honour*: Now, who that has not a mind to pervert the genuine Senſe and meaning of the Scriptures, would go about to interpret this otherwiſe than as ſpoken of Man, in reference to his natural Dignity, as having an immortal Soul or Spirit within him, but a little inferior to the Inhabitants of Heaven, thoſe intelligent glorious Spirits that attend at the Throne of God, beholding the Face of their great Creator, with an Aſſurance of rejoicing before him for evermore? If we have not immortal Souls, it would have been improper, vain and fantaſtical, to have made ſuch a Speech to the Great God by way of Compariſon, between Angels and Men, for their Diſparity would have been ſo great, that it could admit of no manner of Compariſon; but a Compariſon between Men and Beaſts, would be a thouſand times more equal and juſt. It cannot be deny'd, but that the Knowledge that *David* and other Men had of the being of ſuch ſorts of Spirits as Angels,

gels, came to them by Revelation. But if we have not immortal Souls, it cannot be ſuppos'd that God would puzzle our weak Capacities with the Revelations of things which are as far above us, as the Heavens are above the Earth, and are never like to concern us. There are always a great many unthinking People in the World, who go under or deſerve the Denomination of Rakes, Fops, Enamoratoes, *&c.* Such I ſuppoſe as *Solomon* ſpoke of in his Proverbs, when he ſaid, *he ſaw a young Man void of Underſtanding.* Theſe giving themſelves up to all manner of Voluptuouſneſs and Senſuality, are contented to take themſelves for politer ſort of Babboons, rather than entertain in their Heads the leaſt Thoughts of the Souls Immortality, and are well enough ſatisfy'd, if they can be but admir'd by one another, and be acceptable to thoſe of the Female Sex, that have as little thought as themſelves, and whoſe Eyes are dazled, and their Underſtandings confounded at the ſight of a ſcarlet pair of Stockings, and a lac'd Coat. Theſe are they to whom Dr. *Coward's* Second Thoughts of human Soul has given a peculiar Satisfaction, in confirming them in the Erroneous, Monſtrous, and Fantaſtical Opinion, that their Souls have no Exiſtence

iſtence after Death, which Book, tho' but few of them have taken the pains to peruſe, yet the reſt upon meer hearſay, have cry'd it up as a piece of profound Learning, and deep Argument, which the whole World can never anſwer; tho' themſelves have never read as much of it as the Title-Page. Tho' it is much to be fear'd, that many of theſe will never endeavour to extricate themſelves out of this profound State of Inconſideration, yet becauſe ſome will be always coming into it, and others going out of it, for varieties ſake, or upon ſome Diſguſt, or other Motive beſt known to themſelves; I hope this ſmall Treatiſe of mine will clear their Underſtandings, without putting them to much Trouble or Pains, and likewiſe give Satisfaction to thoſe, whoſe Heads are troubled with Doubts, whether there can be any ſuch ſpiritual or immaterial Beings in the World, as cannot be ſeen with their mortal Eyes, and who, when they call upon the Name of the Great God, the Creator of Spirits, who is Infinite Perfection, repreſent to themſelves a Reverend Old Man ſittting on a Chair of State.

Dr. *Coward* is very poſitive, that a ſpiritual Subſtance cannot be united to Mat-

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ter, becauſe he cannot conceive how it is united, and yet he allows, that Underſtanding, which is an Eſſential Faculty of a ſpiritual Subſtance, is given to Matter, tho' it is much more unconceivable. I find that he does not know what to make of human Soul, neither does human Soul know what to make of him.

Tho' the Souls of Men, and all finite Spirits, have not Extention of Parts as Matter has, yet they are ſubject to time and place, for otherwiſe they would have Ubiquity, and then the World would be full of Ubiquities; but nothing can have Ubiquity but an Infinite Spirit, which is God himſelf: He, as Divinity teaches, is excluſive every where, incluſive no where; and can any Man doubt, but that he can diſpoſe of thoſe Spirits, and limit their Faculties according to his Pleaſure which he himſelf has created? Now it ſeems that he has united the intelligible Spirit or Soul of Man to his vital Spirits, and put it in a Sate of Ignorance, that he might receive the Ideas of things by his Senſes, and attain to Knowledge by Inſtruction, Experience, and Obſervation, as his Body grows to its appointed Perfection;

ction; and then different Men have different Capacities; for the great saying of *Virgil*, may be apply'd to Persons as well as Places, *viz. Continuò has leges æternaq; fœdera certis imposuit natura locis*, Geo. 1. And this he has done in his great Wisdom, for the Order and Oeconomy of the World, for if human Soul could have intuitive Knowledge and Exercise, all its Faculties, notwithstanding its Union, there would be more wise Heads upon young Shoulders, than there are now Fools Heads upon Old ones, then the Infant would know as much as his Father, and the Child would be as wise as her Grannam; and so many Absurdities would follow, that no Man living can see to the end of them.

Dr. *Coward* holds that human Soul has no Existence after Death; because, as he affirms, there is no Place or Repository for the Souls of Men I answer, do we behold with our mortal Eyes, innumerable Immense and glorious Bodies bedecking the Firmament, the greatest part whereof, are many times bigger than the whole Earth; whose Natures we know not, nor the Orders of Beings which they contain; And are we perceptible of the vast space between them and us, where, for

ought we know, there may be infinite Numbers of inviſible Beings? And can Dr. *Coward* and his Diſciples imagin, that the Lord of the Univerſe cannot find a Repoſitory for the Souls of Men? It may reaſonably be ſuppoſed, that ſome Men will never find a Repoſitory for their own Wits, while their Heads are ſo full of Connundrums; and therefore till their Souls are ſeparated from their Bodies, I humbly conceive, that the fitteſt Repoſitory for their Perſons in the interim, is ſituated in *Moor-Fields*, near the Walls of our *Engliſh* Metropolis, for if they were in their right Senſes, could they think that he that gave Bounds to the Sea, and ſaid, hitherto ſhalt thou come and no further, cannot ſet Limits to his own Creatures, whether they are viſible or inviſible? He that fixed the Stars, and ſet the Planets a dancing round them to the end of the World, and has hung the Earth upon nothing? Now ſince we are ſure that our Souls are immortal, and conſequently that there muſt be Repoſitories for them, it would be as idle to trouble our Heads about the Nature and Situation of thoſe Repoſitories, as it is to ſtudy the Philoſophers Stone; ſince God has hitherto kept it as a Secre-

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cy in his own Breaſt, and therefore is never like to be revealed for the Satisfaction of Mens Curioſities. As for the Deſcriptions of Hell, and the *Elyſian* Fields by *Homer*, and after him more accurately by *Virgil* in his *6 Ænead.* they are great pieces of Art and Invention to make Prodigies of their Heroes, whom they feign'd to go to viſit thoſe places to be inform'd of future Events, and then to return again. From theſe admirable Deſcriptions, there is no doubt but that the Papiſts invented a Purgatory, and put in practice their Tricks of Praying for the Dead, and of Pardons and Indulgencies, *&c.* to bambuzle Men out of their Subſtance, ſo that the Old Proverb is ſufficiently verify'd in them, that Knaves deviſe, and Fools believe. Dr. *Coward* ſays, that they have wreſted the Scriptures to their own purpoſes, and he ſays very true; they have wreſted it one way, and he has wreſted it another, they will have a Purgatory for Souls, and he will have it that there are no Souls at all; and all this by Scriptural Authority, *riſum teneatis Amici?* The Power and Prejudices of Education were moſt remarkable in the Papiſts, when all Chriſtendom believed that the Pope was appointed over Nations

and Kingdoms, to bind their Kings in Fetters, and their Nobles with Manacles of Iron. When Bigotry roſe to ſo inmerciful an height, that a great King of *England*, ſince the *Norman* Conqueſt, was forc'd to ſuffer Pennance in the Face of the World. But as the Power of the Pope, as Mr. *Hobbs* obſerves in his *Leviathan*, was a *Phœnix* ſprung out of the Aſhes of the *Roman* Empire; ſo now (God be thanked) this *Phœnix* too is almoſt burnt to Aſhes, and it ſeems that ſome People apprehended that another *Phœnix* would ariſe, and that is Presbytery. But the Government of late, in its great Wiſdom, has exerted its Authority in taking the moſt proper and effectual Meaſures for the Prevention thereof, reſolving to ſtand by the Church of *England* as by Law eſtabliſh'd; to the high Satisfaction of all the true Sons of the Church: And tho' theſe Deſcriptions are but Poetical Fictions, yet they are grounded upon the ancient and univerſal Doctrine of future Rewards and Puniſhments, which the Juſtice of God doth confirm; and tho' our Saviour has revealed to us, that he will come at the laſt Day in great Glory to judge the World, every Man according to his Deeds in the Fleſh,

and

and that then he will ſeparate the Sheep from the Goats, that is to ſay, he Righteous from the Ungodly; when the Living ſhall be changed at the ſound of a Trumpet, and the Dead endued again with the ſame Souls, ſhall *eo inſtante* be raiſed out of their Graves; then at this great Rendezvous of all Mankind, ſhall be this general Separation of the Righteous from the Unrighteous. But how Dr. *Coward* can gather from hence, that God has concluded himſelf from diſpoſing of the good and bad Souls of Men in different Repoſitories, in the mean time, is very unaccountable; or becauſe they ſhall not receive their due Puniſhment before their Sentence pronounc'd againſt them, for tho' they have not ſuch Joy or Miſery as they ſhall receive at their laſt Doom, yet it may reaſonably be ſuppoſed, that the Repoſitories are of different Natures, the one of Pleaſure, and the other it is to be fear'd will be diſmal enough. But if that for the Wicked were ſuch a place as would be a Paradiſe to others, what Enjoyment could they have themſelves under ſo great an Horror of Conſcience, as the certain Expectation of the Wrath of God and eternal Damnation, as ſoon as the Trum-

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pet ſhall ſound, which for ought they know, may be the very next Moment? But that Horror of Conſcience before Condemnation, and the Puniſhment inflicted after Condemnation are not the ſame thing, no more than if a Man commit a Capital Crime, and is ſent to Goal in order to his Tryal, his fear of Sentence and being Executed, can be the Execution it ſelf; and tho' there were no Repoſitory for the Souls of Men, in order to ſecure them for future Judgment, becauſe, whereſoever they are in the Univerſe, they are in the Hands of God. Yet it is reaſonable to ſuppoſe, that they are put into ſuch a Repoſitory as is moſt proper for them. But Dr. *Coward*, to ſecure them from future Judgment, will have them annihilated, a notable Presbyterian Contrivance, found out while he was ſtudying of Politicks, in order to be reveng'd of all his Enemies at once. The Exiſtence of human Soul, and future Rewards and Puniſhments, ſeem to be the univerſal Dictates of Nature, and it is ſtrange that Dr. *Coward* ſhould affirm, that they were both invented by the Heathens, when he cannot make it out when they were invented, nor who were the Inventors of them. If they were not the

Dictates

Dictates of Nature, it is very much that the Heathens ſhould ſo univerſally believe the Doctrine of future Rewards and Puniſhments, before the Revelation of it by the Son of God, when it was impoſſible that they ſhould know any thing of it before it was revealed; and then, that the ſame thing that they ſo generally acknowledged, ſhould afterwards become a Revelation; telling us particularly, that there will be a Day, when God will judge the World in Righteouſneſs, with the great Solemnities of that Day. Dr. *Coward* tells us, that *Pythagoras* and his Scholar *Plato*, taught the Doctrine of the Souls Immortality, and of future Rewards and Puniſhments, and then wonders how they came by their Notions, and if they were living now, they would wonder as much how he came by his. But upon his deeper ſearch into Antiquity, he affirms, that the ſaid Doctrines were invented by the *Ægyptians*, and that they were received in moſt Nations Two Hundred Years before *Moſes*, who liv'd Five Hundred Years before *Homer*, and as far as Dr. *Coward* knows, they have been ſo receiv'd Two Hundred Years before that, and before that too have been known in *Noahs* Ark, and by the *Antediluvian*

tediluvian Patriarchs before *Noah* was born, and *Adam* might have been the first that found it out. The universal consent of Mankind, in the belief of the Immortality of the Soul, is nothing less than the Voice and Dictate of Nature; for it is unaccountable how all Mankind should agree in this Belief, unless the same Nature which is common to them all, teach this to them all. It is impossible to imagin, that were not this Doctrine of the Immortality of the Soul the Voice and Sence of Nature, it should have been so universally preserv'd in all the Dispersions of Mankind over the whole face of the Earth, thro' so many successive Generations. So we may conclude, that this general Consent of Mankind is the Voice of Nature, and the Voice of Nature is a Natural Proof of the Souls Immortality.

Mr. *Locke* in his Essay of human Understanding confest, that tho' we don't know but that it was in the Power of God to have given Understanding to Matter, yet he was most inclinable to believe, that human Soul is a spiritual immortal Substance; and yet while it is clog'd with the Body, does not always think, as in sound Sleep, and deep Amusements. Now Dr. *Coward* con-

concludes, that ſince what we call human Soul, does not always think it is not a ſpiritual immortal Subſtance, but only Underſtanding given to Matter, which has no Exiſtence after Death; and ſo he propoſes what he will, and concludes what he pleaſes. I anſwer, that when it does not think, it does not underſtand, and then how can it be ſaid to be Underſtanding? For to ſay that it is Underſtanding, and yet does not underſtand, is no better then a flat Contradiction. He allows that this Underſtanding has Exiſtence, till it takes its long leave of the Body till the Reſurrection, I anſwer, that it has no more Exiſtence when it leaves the Body but one Minute, then it would have if it left it for Ten Thouſand Years; and it cannot be deny'd, but it has left the Body, when a Body is without it that ever had it. Now ſince he affirms, that a Man does not always think, which is no more than to ſay, that he does not always underſtand; then it follows, that this Underſtanding often leaves the Body before its long Separatiou, and if it has Exiſtence, as he allows, pray where is it? or what ſort of thing can it be, that is ſo often in the Head and ſo often out? When it is out, I would feign

know if it be not a thing that dances up and down like a Vapour, called a *Will in a Wisp*, leading the poor Man that can't overtake it, into Pools and Ditches, till he has got into the Mire quite up to the Chin; and then enters into his Head again to shew him his Error, and if this be not the Reason that so many Men rise and fall, and are so often up and down in the World? I humbly conceive, that this Understanding begins to unsettle and abdicate the Brain, when a Man begins to write his Thoughts and new Notions of things, without considering whether or no he shall be laught at for his pains; or when he begins to fall so deeply in Love, as to settle all he has upon his Mistress, who, when he has done, won't allow him one Farthing for his Subsistence; or when he begins to undertake a great Building without any Money to pay for it, or to dissent from the establish'd Religion and Laws of his own Country. You may observe a great many Signs and Tokens of the Abdication of this Understanding. Now granting that Men do not always think, is it not more difficult to conceive, that Understanding, which is a Faculty that cannot belong to a material Substance is yet given

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to Matter? that it flies in and out of the Head, like a Bird in and out of its Neſt; that when it is in the Head it is ſomething, tho' no body knows what, and when it is out, it is nothing, but is ſure to be nothing when the Man is Dead till the Reſurrection, which tho' tis ſure to be will be the Lord knows when, and then will be ſomething for ever; whence there muſt ariſe ſo many Abſurdities, Repugnances, and Impoſſibilities, that theſe crazy pated Notions can never be reconciled, nor can all the wiſe Heads upon Earth know what to make of them. Then to conceive that human Soul is an immaterial ſpiritual Subſtance, endu'd with ſuch natural eſſential Faculties as other finite ſpiritual Subſtances are, becauſe when the Organs of the Body are rightly diſpos'd, it exerts ſuch Faculties to ſo wonderful a degree, that one individual Man has had Underſtanding and Ability enough to govern the whole Earth; tho' ſince God has, during the Union of the Soul and Body, made ſuch Organs the Inſtruments for exerciſing its Faculties, the Soul upon their being out of tune, diſorder'd, diſcompos'd or obſtructed, may exerciſe its Faculty of thinking very feintly, or poſſibly not at all; will any Man

in the World that is not a Coxcomb, ſay, that a ſingle Atom thinks? and then if our Atome can't think, it is certain that a Compoſition of them can't think; for Thought is the Operation of an entire indiviſible being, and not of a Compound of things. It is very odd to think, that all the great Men that ever were in the World, that have invented all Arts, and have had the Knowledge of Sciences, have nothing left of them but their Carcaſes, or the Duſt or Atoms thereof. And yet that the Soul does not always think, is more than Mr. *Locke* knew, or Dr. *Coward* either; for tho' many People have awak'd out of their Sleep, and for ſome time have not remembered what they have dream't of, yet ſome Hours after it has come into their Thoughts, ſo as they could give an Account of it, and ſo the like of Amuſements, upon a ſudden Surprize of a Mans being ask'd what he has been thinking of, common Experience ſhews, that when Men are in Drink, or aſleep, their Thaughts and Dreams are for the moſt part irregular, yet ſome Men have form'd Arguments in their Sleep, which they have made uſe of for their Advantage when they have been awake; which would be a ſtrange Operation of

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the vital Spirits, if it were as Dr. *Coward* affirms. And I doubt not but ſome People think better ſleeping, than others do wakeing, I mean than thoſe who have had ſecond Thoughts, and further Thoughts, and all about one and the ſame Matter, when their ſecond Thoughts have been no better than their firſt, nor their further Thoughts no better then their ſecond, and all their Thoughts together are good for nothing. Let a Man dream what he will, he can hardly ever dream that a learned Doctor could have ſo many Whimſical Thoughts, and then have ſo little Wit as to publiſh them to the World. If human Soul has no Exiſtence after Death, it is highly probable that our Saviour, the great Doctor of Truth, would have undeceived the World in ſo great an Error as the Exiſtence of it, when it has no Exiſtence at all, but is only a meer Chymæra in their own Brains. If it be objected that our Saviour might wink at ſuch a Notion, becauſe it might be ſerviceable to Religion, I anſwer that it would have become Dr. *Coward* to have wink't at it too, and not to have confounded human Underſtanding with new fangled Notions, about Accidents and Faculties, and the Souls playing

ing at Bo-peep with the World, one while being in it, another while out, one while being ſomething, and another while nothing, and at laſt being ſomething to all Eternity: Not being acquainted with Dr. *Cowards* Perſon, but only with his Thoughts, which he has been pleas'd to devulge, I know not but that he may be wiſer than to give Credit to his own Doctrines, and perhaps has publiſh'd them for no other reaſon, than to ſhew the Rarity of his own Invention; like *Epicurus* the Philoſopher, who taught the World, that a parcel of Atomes jumbled themſelves together ſo long, that at laſt they form'd the Univerſe a notable Thought, nothing inferior to Dr. *Cowards*, which will fame him in all Ages among ſome of the Lack wits for an Oracle; but amongſt others, for a Profound, Learned, and moſt ingenious Coxcomb to the end of the World; that is to ſay, till the Diſſolution of thoſe Atoms, or till all thoſe Atoms are burnt together in a general Conflagration for their Sawcineſs, in making a World of ſo wonderful and ſtupendious a Contrivance without any Thought at all. *Cogito, ergo ſum*; *I think, therefore I am*, was a great Saying of *Des Cartes*, whence he concluded, that hu-

human Soul is a Spiritual Immortal Subſtance; but Dr. *Coward* makes Men Brutes, and *Des Cartes* makes Brutes Machines; they both ſound very harſhly, and it is to be wonder'd what ſort of Men theſe Philoſophers have convers'd with, that ſhould think to impoſe ſuch Doctrines upon the World, contrary to the Sence, Reaſon, and Experience of all Mankind. And ſince Dr. *Coward* has made a Compariſon between Men and Brutes, and has found no Eſſential difference between them, I ſhall refer you to a ſmall Treatiſe of the Learned Dr. *Willis*, *De Anima Brutorum*, and believe I need not cite any more Authorities in this Matter, ſince there is ſcarce a Man to be found that would not look upon it as a high piece of Indignity to be called a Brute; and there is no doubt, but Dr. *Coward* himſelf would take it for a great Affront to be ſo called; beſides, there are ſo many Books both of Philoſophy and Divinity, that treat of the Excellencies of human Soul, and its noble Faculties, that it was made to Contemplate God, and the whole Creation; that the Thought runs from one end of the World to another in a Moment, *&c.* Now ſince to prove the Souls Immortality by Scripture, is the proper

per Buſineſs of the Divines. I ſhall only ſay in general, that the Goſpel Revelation carries ſuch Evidence with it, that nothing but obſtinate Prejudices and corrupt Intereſts can reſiſt; and when theſe are removed, it will conquer by its own Light: and Dr. *Coward* is much to be admir'd at, for endeavouring to pervert the true and genuin Senſe and Meaning of ſo many Texts of Scripture, and put ſo falſe a Gloſs upon them, that give us the moſt certain Aſſurance of the Souls Immortality in as plain Terms as Words can expreſs; when every Mechanick can confute him, notwitſtanding his own and all the Sophiſtry in the World, when the whole tenour of the Scriptures runs that way, nay, when the Salvation of our Souls is the whole End, Scope, Intent, and Deſign thereof.

The difference of the Natures of Spirit *and* Matter, *and that we may have as clear an Idea or Notion of one, as of the other.*

IF Eternal and Infinite Mind and Wiſdom, that created the World, be the pure Spirit

Spirit at an infinite diſtance from Matter, and Wiſdom eſſentially belongs to a Spiritual Nature, then when God creates a thinking, reaſoning, underſtanding Being, he muſt create a Spirit which muſt be his own Image, for nothing elſe can be the Image of God.

Human Soul hath both Underſtanding and free Will, to act or not act, but as Matter cannot think, ſo it cannot move it ſelf, but moves as it is moved; and therefore there can be no Principle of Liberty or Spontaniety in it.

The Soul being Immaterial, having no Parts or Compoſition, is in its own Nature indiviſible and incorruptible, and therefore immortal; for that which cannot be diſſolved by any natural Cauſes, muſt laſt as long as Nature laſts, tho' what God has created out of nothing, he may, when he pleaſes, reduce to nothing again; but when he has created an immortal Nature, it is a good Argument that he never intends to annihilate it: But all material Compoſitions, ſuch as human Bodies are, may be diſſolved by the ſeparation of their parts.

As we have no compleat Idea of immaterial Subſtance, ſo we have no Idea of

Matter, ſtript of all Qualities and Accidents. All Philoſophers own, that the Subſtance of all material things is the ſame, diverſified by different Accidents and Qualities, as by different Magnitudes, Figures, Motions, *&c.* and yet no Man can tell what pure naked Matter is; which is the Subject of ſuch different and contrary Qualities, as hot or cold, hard or ſoft, moiſt or dry, light or heavy, but is nothing of all this it ſelf; and that which is more, no Man can tell how the ſame Matter is, ſometimes ſoft, and ſometimes hard, *&c.* Who can give any Account how the ſoft Atomes of Water, with a little cold become as hard as Marble? and much leſs do we know the naked Eſſences of things. We know nothing of any material Beings but their natural Virtues, Powers, Operations, or ſenſible Qualities; but what that Subſtance is which we call Matter, and is the Subject of all theſe different Powers and Qualities, we know not. Now in the ſame manner that we know what Matter is, we know what a Spirit is; not what the pure naked Subſtance of a Spirit is, but what its Virtues, Powers, Operations, and Qualities are, which are ſo eſſentially different from thoſe

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of Matter, that there muſt be an eſſential difference between their Subſtances alſo. We feel in our ſelves ſomething that underſtands, reaſons and wills, which can act freely and Spontaneouſly, which can chuſe and refuſe; and is the Subject of different Paſſions of Love, Hope, Fear, Deſire, Grief, *&c.* which are of a different nature from all the Virtues and Qualities of Bodies that we know of, and therefore muſt have a diſtinct and Eſſentiallity different Subject alſo, which we call the Soul or Spirit. According to all the known Principles of Philoſophy, there is no relation between Matter and Thought, nay, as far as we can judge, there is an utter Incapacity in Matter, to think it is very abſurd to conceive, that a conſcious Life, which is the firſt Pefection of Being, and Underſtanding which is the greateſt Perfection in Nature, ſhould have no Subject or Nature of their own, to which they eſſentially belong, but be meer periſhing Accidents, of a Nature to which they do not eſſentially belong. The degrees of Matter don't alter the kind, Matter is Matter ſtill, tho' of a finer Mould; and if Matter can't think, it is impoſſible by all the Chymiſtry of Nature, to extract thinking

and reaſoning Spirits out of it. If the Soul were Material, it muſt be confeſt it is compounded of ſeveral Atoms, which are really diſtinct from each other, and muſt all of them have Senſe and Perception, If the Soul which is compounded of them has; and ſo we cannot ſee any One thing without ſeeing Five Hundred of them. If each of theſe Atoms perceives only that part of a String which ſtrikes upon it ſelf, How do they communicate with each other, and repreſent an intire thing, when no one of them ſees the whole? Material Atoms, however they may be united, have no natural Communication with each other, but Thought, Reaſon, and Underſtanding, require one intire and indiviſible Principle; for nothing that is not perfectly and indiviſibly one, which nothing is but what is immaterial without Extention of Parts, can have an intire comprehenſive Notion of any one thing.

The Nature of Creatures is known by their Happineſs.

THE higheſt and nobleſt Pleaſures, are alwaies ſtated in the moſt perfect Nature;

Nature; and the moſt perfect Nature has the moſt perfect Life, and is the Superior and Governing Principle: The Pleaſures of the Body wholly depend on the Body, increaſe, decay, and die with it; for Happineſs reſults from Nature, and bears a juſt Proportion to it; ſo that we cannot be happier than our Natures are capable of. The Pleaſures of the Mind, are the Pleaſures of Wiſdom, Knowledge, Virtue, and Religion, which are immediately ſeated in the Mind, and have no relation to the Body any otherwiſe, than as the Soul lives, and acts in the Body, and directs it. Wiſe and good Men are lov'd and honoured as the Glory and Perfection of human Nature; but an exceſs in bodily Pleaſures is univerſally infamous, which proves that they are not our Laſt and Higheſt Happineſs, wherein there can be no Exceſs. It would be impoſſible for a Soul which is nothing but Body and Matter it ſelf, thus to raiſe it ſelf above the Body, and to contradict and ſubdue its bodily Appetites and Inclinations. And were not Mankind conſcious of ſome diviner Principle in them than Matter, and of ſome diviner Pleaſures more honourable than the Pleaſures of the Body, it is impoſſibly they ſhould ſo univer-

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ſally admire thoſe Men, who diſpiſe the Body and all its Delights. Whatever bodily Pleaſures are, they are but for a Moment, and pleaſe no longer than we enjoy them; but the Pleaſures of the Soul are a perpetuel Spring of Joy: Bodily Pleaſures depend upon things without us, which are not always in our Power, as the Pleaſures of the Soul are. All bodily Pleaſures are inſipid, taſtleſs, and troubleſome to a broken, guilty, and diſtemper'd Mind. Now it is impoſſible the Soul ſhould have a Happineſs independent on the Body, without having a Principle of Life independent on the Body alſo. And therefore the Soul can live in a State of Separation from it, eſpecially ſince this intellectual ſpiritual Happineſs can never attain to its juſt Perfection while we live in theſe Bodies. Can't we think, that when the Soul has attain'd the greateſt Improvements that it can in the Body, it ſhall immediately fall into nothing?

The Exiſtence of human Soul *after Death, prov'd from the natural Deſires of Immortality.*

ALL natural Paſſions and Appetites being the Life and Senſe of the Soul, are

are immediately implanted in our Nature by God, and have their natural Objects, or elſe ſuch Appetites and Deſires were made in vain. And it cannot be ſuppos'd of our Wiſe Creator, that he would lay a Neceſſity on us of deſiring that which is not in Nature, and ſo not to be had; we may as well ſuppoſe that God would make Eyes without Light, or Ears without Sound; and can we then think, that Immortality, the moſt natural neceſſary Deſire of all the moſt noble and generous deſires of human Nature, the governing Principle of all our Actions, and which muſt give Laws to all our other Paſſions, Deſires, and Approaches ſhould have nothing to anſwer it? What a ſtrange Creature is Man, if he is deceiv'd in the moſt Fundamental and moſt Univerſal Principle of Action, which would make his whole Life nothing elſe but one continued Cheat and Impoſture? A Principle of ſelf-Preſervation, or a deſire to preſerve this Life as long as we can, which is implanted in Brutes as well as Men, and a poſitive expreſs Deſire to live for ever, are two different Deſires; for Wicked Men deſire and hope that there is no Life after this, and yet deſire to preſerve this Life as long as they can, for the

the natural desire of self-preservation, is to preserve our selves what we are: But in some good Men, upon some great Occasions, the hope and desire of Immortality has conquer'd this natural Principle of self-preservation, and they have resign'd this Life to live for ever; and so we may conclude, that God would not impose a necessity upon all reasonable Creatures, of desiring Immortality, if they shall never have it, and therefore that Reasonable Creatures are Immortal. Our Desires of Immortality are universal, which prove that they are natural, and the Desires of Nature never rise above it self; and therefore a mortal Nature cannot naturally desire Immortality, nor can that Nature be mortal, which has a natural Sence and Desire of it.

AN

AN APPENDIX,

SHEWING

That the Doctrines and Principles mention'd in the Title of this Book, have been the chief Occasions of Civil Wars and Distractions in Government.

THE principal Sowers of Dissentions in this Kingdom, both in Church and State, since the Reformation, have been the Priests and Jesuites; who putting in practice the Devils Rule, *Divide & Impera*, came hither from foreign Parts, in several Disguises, Professing and Exercising the meanest Mechanical Trades, and taking all Op-

portunities to hold forth to Congregations, made the ignorant People believe with Rhetorical Cantings and ſly Inſinuations, that they were the Oracles of Truth, and Meſſengers from God, inſpir'd by the Holy Ghoſt, having the Light of the Spirit within them. Now ſome of the Flocks of theſe worthy Paſtors, being harmleſs and inoffenſive by Nature, have alwaies been ſatisfied, if they could but enjoy their own private Enthuſiaſtical Notions; and theſe are they that may be ſaid to have Conſciences truly ſcrupulous, but the reſt have been always made Tools of Parties: Now the Queſtion is, what ſort of Men theſe Party-Men have been themſelves? and it may be plainly anſwer'd, that ſince Religion has been a Pretence for Rebellion, the Great Ones have been thoſe that have had a Deſign to ſhare the Government amongſt them; and the leſſer ſort have been thoſe that have been ready to take all Opportunities to fiſh in troubled Waters, and catch what they could. Theſe are they that have brought Confuſion and Anarchy, Deſtruction and Deſolation into this Kingdom by Violence, and have made it a Field of Blood, and have been the

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Occaſion of infinite Numbers of Murders, Rapes, Robberies, and all manner of Villanies, and all for Religion and God's Sake; and conſequently muſt be they that had no Regard to a Future State or the Souls Immortality. Who can believe that *Oliver Cromwell*, who uſed to Preach and Pray ſo many Hours together with his Head inclining to one ſide, full of dark Deſigns, as the Enſlavery of this free Nation, and the Murder of one of the beſt Kings upon Earth; nay, who was upon his Knees praying to God, who never could be more impudently mock'd, at the ſame inſtant that this bleſſed Martyr's Head lay upon the Block, and was chopt off by the Hands of the Executioner, which he himſelf had contriv'd, ſhould have any thought that his Soul would have Exiſtence after Death, or have any other Ends than to ſecure Worldly Gandeur to himſelf and his Poſterity? Now ſince ſuch Doctrines and Principles, as the Soul's having no Exiſtence after Death, have been always of dangerous Conſequence to Civil Governments, and Dr. *Coward* has publiſh'd ſo many Books of his Thoughts,

endeavouring to maintain such Opinions and Doctrines. What honest Man that loves his Country, and the Constitutions and Establish't Religion and Laws of this Kingdom, can forbear to cry out with the Satyrist,

Semper ego Auditor tantum, nunquamne reponam?
Vexatus toties, &c. Juvenal, Sat. 1.

William Wostell.

FINIS.